

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, AUG. 12, 1909.

NEW SERIES VOL. XI. NO. 32.

Laurel, Second.

Will you allow me space in your valuable paper to say a few words about our work here at the Second Baptist Church of Laurel, Miss.? I enjoy very much reading of the good work that is being done in different parts of the State, and while I enjoy reading of the work done at other places, I seldom write anything about our work here, yet at this time I want to say some things about the work done here this year. I have only been pastor of this church this year, having followed Rev. H. R. Holcomb, one of the most consecrated young preachers of the State, who did such a wonderful work while here for his Master.

But I want to say that I have found a noble, generous people who are willing to do what they can, and I have fallen very much in love with the church and people here. I have never asked them to do anything but what they responded nobly, liberally and willingly.

Not throwing off on any particular church, but all churches do not do that. However, the fault might be largely with the leader. Previous to my coming this church had a great leader, and the effect of his leadership is still felt. Taking everything into consideration I believe this church has done nobly, not because I am pastor, however, but as I have already stated, because the people have a willing mind, or a good number have.

The work is very heavy, but it is a great pleasure to be pastor of a church like this. There are over six hundred members and our congregations are always large. We have received into the church this year about forty members, and that is good, after the field had been so thoroughly gleaned previous to my coming.

Two were baptized last Sunday night. Our Sunday School is doing well though not as largely attended as it was three months ago. There are several reasons for this. Our Wednesday night prayer meetings are always good, and largely attended. I believe that I have seen three hundred people and more out to our mid-week night prayer meeting and that is excellent in modern days.

Our collections have been good. The church has raised this year for all purposes over seventeen hundred dollars. Our church house has had enough work done on it to make it look like a new church. It has been painted on the outside, and nicely papered on the inside, both the auditorium and Sunday School rooms. There is new carpet on the floor. Then after doing all these things the church pays her pastor every month and pays all of it, too. If all churches would do this they would get along better and at the same time they would loose their pastor's hands so he would get along better and do better work. So many of our pastors' hands are tied, and they find it impossible to do what they feel is their duty and that which they have a longing desire to do.

My church here has voted me a vacation of one month, which I appreciate very much, and which I feel that I very much need.

Any one wishing to write me can address me at Wesson, Miss.

May God bless the editor and all the readers of The Record is my prayer.

R. R. Jones.

Laurel, Miss.

Have State Missions Become a Back Number in Mississippi?

We gave our money to be used in other States with large liberality. Are we going to forsake entirely the work for which Mississippi Baptists are alone responsible?

Last year at this time our treasury had in it \$9,000. First week in August shows since July 1, \$3,496.62.

My brethren what are you doing to help us?

My sisters what are you doing to help us?

Bro. Pastors does the situation appeal to you?

A. V. Rowe.

College Tidings.

The president is in far away Massachusetts. A letter this morning from Mr. Berry, the registrar of the college, tells me that everything is moving along splendidly, and that the applications for catalogs are numerous. Let them come. Letters from Mr. Berry and Prof. Dickey assure me also that fine progress is being made on the two new buildings and general repairs at Hillman and that prospects indicate that every room there will be filled. We hope to reach home ten days before time for Mississippi College to open, and Hillman will not open until a week after Mississippi College.

Well, Boston is a great city and "Greater Boston" is a greater city. Boston proper has about 600,000 people; Greater Boston includes Cambridge with 90,000, Somerville with 75,000, Malden with 40,000, and then there is Medford, Arlington, Lexington, Roxbury, Windsor and a number of other towns all parts of Greater Boston and all connected by electric cars. You cannot tell when you get out of one into another. That is the way it will be with Jackson and Clinton before long! See!!

We have a cottage in Somerville, and I am supplying the West Somerville Church. The church has seven hundred members. They are very cordial, very responsive and very appreciative. Good folks sure!

This trip is a fine education in many ways. We are seeing, hearing, learning, and our sympathies are being broadened. There is much that we can learn from these Yankees. Of course, it goes without saying that there is also much that they could learn from us. I like them and they would like the Southern people if they knew them. The West Somerville Church is giving herself a chance to know something of Southern preachers at least; one summer they had Dr. Jno. E. White, of Atlanta, last summer they had Dr. J. C. Massee, of Chattanooga, and this summer they are trying a pedagogue from Mississippi! Well, they are all right; I like them, but I expect to return to Mississippi with new knowledge and new strength and "live and die in Dixie." The more I see of the world the more determined I am to spend and be spent for my own beloved native State. She lacks many things but her loyal sons must supply her needs.

W. T. Lowrey.

No. 2, Ossipee Road.
West Somerville, Mass.

News From Newton.

The First Baptist Church of Newton held its initial meeting in its new building August 1st. An overflowing congregation assembled even before the Sunday School exercises were through.

A grand program had been prepared for the school, and it was well carried out; the papers read being excellent and the singing quite good. Everything passed off well and on time. Bro. W. I. Munn is the efficient superintendent.

Pastor J. P. Culpepper preached at 11 o'clock, giving a brief history of the church, with touching reference to its first pastor, Bro. N. L. Clarke. He commended the zeal and sacrifice of the membership in erecting a commodious house for the Lord.

Great credit is due to the church for contributing liberally to make the building worthy of the cause, with all modern improvements for convenience. The auditorium is large and well arranged; and special rooms for the Sunday School.

At night Bro. S. B. Culpepper, president of Clarke Memorial College, preached to an appreciative audience. He happened to be at home for a little rest from his canvass for funds and students; in both of which he had been quite successful.

Excuse me for brevity.

L. A. D.

A Great Meeting at Quitman.

We began our meeting on July 7th, and closed on the 20th. Rev. W. A. McComb did the preaching. Great meeting for the church and for the town, resulting in thirty-three additions to the church. Twenty-three baptized. All the honor be unto Him who giveth the increase.

May the Lord continue to bless Brother McComb in his great work.

W. B. Holcomb.

Notes.

The writer spent a few days on the I. C. R. R. recently, going as far as McComb. All the pastors along the route were busy and hopeful. Pastor Tandy is off to Kentucky for a rest, which is well deserved. Did not learn the plans of Pastor Dickens Wesson's new pastor, W. B. Holcomb is expected to be on the field before the close of August. He will be the right man in the right place, according to the judgment of the writer. Pastor Derrick was away assisting Pastor Lowe in a meeting. Pastor Purser was just in from a few weeks' sojourn at the springs, seemingly much improved. Brethren R. Whitten and Judge Price were the principal speakers in a laymen's meeting at the church at Brookhaven. The speeches provoked much hearty approval. Pastor Holcomb, of McComb, is cheered with the prospects in his field. A day spent in Norfolk was greatly enjoyed. Rev. I. Watson, of Louisiana, was conducting a meeting in the Baptist Church, which was organized in January, last. Large congregations were in attendance and much interest manifested.

By the way, Bro. Watson was a co-laborer of this scribe in Louisiana. He was general evangelist for the Florida parishes and did effective work for about the space of twelve years. He is now thinking of locating in Mississippi, with the view of evangelistic work in both Mississippi and Louisiana. The writer takes great pleasure in commending him to the brotherhood in the State.

Rev. J. Fenn, of Pollock, La., was also in attendance on the meeting and greatly assisted in the work. He is a native Mississippian and expects to spend some time in the State. He would be pleased to aid any pastor or church in revival services. It was a real delight to meet these brethren after a separation of several years.

Bishop Anding of Summit still reigns in the hearts of his people. Perhaps this accounts for the general smile of welcome that always accompanied the handshake.

God bless these pastors. They are noble servants of our Lord.

O. M. Lucas.

Gloster.

We have just closed a good meeting at Gloster. Rev. C. E. Welf, of D'Lo, did the preaching. The meeting continued only eight days. We received six for baptism and three by letter. Our people were very much pleased with Bro. Welch. Some think him the best preacher we have ever had to come to Gloster—but we always think the last the best. Welch is truly a great preacher and he has greatly endeared himself to us. Our prayers follow him. I will be in meetings every day until September. I would be glad to have the prayers of the brethren.

God bless them all and give us a great harvest.

J. R. Johnston.

You Will Never Be Sorry.

For living a pure life.
For doing your level best.
For being kind to the poor.
For looking before leaping.
For hearing before judging.
For thinking before speaking.
For harboring clean thoughts.

For standing by your principles.
For stopping your ears to gossip.
For asking pardon when in error.
For being generous to an enemy.
For being square in business dealings.
For giving an unfortunate person a lift.
For promptness in keeping your promises.

For putting the best construction on the acts of others.—Baptist Commonwealth.

Some Thoughts.

I have just finished reading Bro. W. M. Moore's article, Record of May 27, to which I wish to make following reply:

Now at the outset I want to agree with Bro. Moore that God is sovereign in all things. He was sovereign in the creation of the heavens and the earth. He was sovereign in the creation of man. And God, and God alone, out of His great heart of love by His omniscience, with His omnipotence, and according to His sovereign will wrought out and ordained the great plan of salvation from the foundation of the world. Rev. 13:8. Hence man with all his ingenuity and power of theological thought had absolutely nothing to do with the plan.

I further agree with Bro. Moore that it is wholly of grace through faith, Eph. 2:5-8. This plan of grace is sufficient to save the chiefest of sinners. Heb. 7:25. And I will agree that man was, and is, totally dependent upon the provisions of God's grace for salvation. But as to what is embraced in God's economy of grace, the brother seems to join issue with many of the brethren and God's Word also. Not that I think Bro. Moore would intentionally misconstrue the Word, but as Bro. Nutt suggested, he overlooks some of its teachings.

That God has ever used human instrumentalities is clearly seen from an unbiased study of the Bible. Moses was an instrument in God's hands to demonstrate His sovereign power in Egypt and Joshua, in leading the armies of Israel; David in slaying Goliath; Samson, wielding the jaw bone; Gideon, leading the three hundred; Isaiah, Jeremiah, Ezekiel, and all the prophets, proclaiming the will of God and foretelling the coming of Christ, were all instruments in God's hands. To say that God did not "need" to use these in the consummation of His plans is to charge Him with folly. But to say He did need them as a means to the accomplishment of His purpose and to establish the fact of His power and glory in the minds of the people does not in the least argue that God is not a sovereign. But to admit it is to say that He is a sovereign in power (He did accomplish) in wisdom (His plan did the work) and in purpose (He was glorified).

Now to the question, does God need human instrumentalities to save a soul? We now look at God with the power to save, and we hear Him saying, "My law has been violated"; and seeing the depravity of humanity, disabling the creature to keep the law to the satisfaction of divine justice, we hear God decreeing that His Son must be clothed with human flesh, that in the flesh He might keep and magnify the law, fulfilling it to a "jot and tittle." A penalty also rests on the violator of the law, and to satisfy divine justice, God demands also that the flesh with which His Son is clothed must die, that He might bear the "iniquity of us all." The blood that circulated through the arteries of his human flesh must be

poured out for the remission of sins. Thus we see humanity used to consummate His plan. His wisdom said He needed it. The plan being fully consummated, it was needful that it be made effectual. To do this God decreed that by faith we become heirs of the promise, Rom. 4:3-25. And in order that man be made to believe, we see God working His power through Christ, while in the flesh, and the disciples, after his passion and ascension. We find Jesus clothed with the power of speech, uttering audible sounds Matt. 5:1, 2. And it is through the sense of hearing, that the uttered word reaches the mind, or by the sense of seeing that the written word reaches the mind. So the spoken words of Christ testified of himself being sent from God, also that they must believe to be saved, John 5:24. And again by word of mouth he referred those unbelieving Jews to his works as an evidence of his divinity, John 5:36. Now it was through this channel he played upon their minds, and through their minds by the power of the Spirit, played upon their wills. "The words I speak unto you, they are spirit and they are life." John 6:63. That the wills of men govern their actions in the reception or rejection of Christ is clearly seen in John, 5:40. What did Jesus teach? Repentance, Luke 13:3, and faith, John 3:16-18. Now to further illustrate my line of thought let us take Mark 2:3, 4, 5. Here we have in the case of one sick of palsy a type of the sinner in his depraved and helpless condition. That he was a sinner is shown by the words "Son, thy sins be forgiven thee," and that he was helpless, he was "borne of four." He could not get to Jesus for his divine healing, notwithstanding he was so much in need of his blessing. And Jesus did not nunt him up, but his four friends brought him. Now, what are the four agencies that get the sinner to Christ? First, the Word; second, the Spirit; third, repentance; fourth, the faith, then comes the blessing, "son, thy sins be forgiven thee."

Now back to the testimony of Jesus, we hear him say, "I am the light of the world," etc., John 8:12. Again he says, "Ye are the light of the world," etc., Matt. 5:13, 14. There Jesus is placing a great responsibility on his followers. Then we find in Matt. 10th chapter, also 10th chapter of Luke that Jesus began to install his disciples as instruments to preach the Word and work to convince the people of the Kingdom being at hand. They went out and preached and worked, returned and made a report. And Jesus says, "I saw Satan as lightning fall from Heaven" and he rejoiced at the work of these humble instruments. Luke 10:17, 21. Now hear him on the top of a mountain in Galilee, "Go ye into all the world and preach the gospel to every creature," Mark 16:15; Acts 10:42, "But tarry ye in the city of Jerusalem until ye be endued with power from on high," Luke 24:49. Here is the promise of power to "make disciples" which was fulfilled on the day of Pentecost, and after which the disciples began to do greater works than Jesus had done. They, by the power of the Spirit, made the same people, who had with wicked hands crucified Jesus, believe on him. So we have there the Word, accompanied by the Spirit, arousing them to a state of consciousness, making them inquire what they must do to be saved. Then repentance is suggested by Peter. Linking this with Jesus and Paul on the subject of faith, we have the four

agencies mentioned above; the Word, the Spirit, repentance and faith; the Word informing the mind, the Spirit quickening, calling up repentance and the impartation of faith. Did God need a preacher at that time? To be sure He did, according to the counsel of His will.

And to follow the history of the disciples as recorded by Luke in the Acts, we find God very insistent on their preaching. "Then the high priests rose up and laid hands on the apostles and put them in prison. But the angel of the Lord by night opened the doors and brought them forth, and said, go stand and speak in the temple all the words of this life." Acts 5:17-20.

What kind of preaching had Peter been doing? See Acts 3rd chapter from 11th verse. Note specially 19th and 25th verses. Here we find the apostles preaching to lost sinners, persuading them to repent and be converted. Again Cornelius must have a preacher.

"No man can come unto me, except the Father which sent me draw him." Now Father, how are you to draw men? "It is written in the prophets, and they shall all be taught of God, etc." John 6:44, 45. So He draws them by teaching them. How does He teach them? Jesus would have them read the written Word in search of Christ. "Search the scriptures, etc." John 5:39-47. "Also the Word of God came unto John, the son of Zacharias in the wilderness. The voice of one crying in the wilderness," Luke, 2:24. What did this voice cry? "Behold the Lamb of God and the two disciples heard him speak and they followed Jesus." John 1:36, 37. What is it to follow Jesus? See Mtt. 19:28 and note specially the "following in the regeneration." And then note that that is the standard by which Israel is to be judged. This was brought out by the conversation between Christ and the young man in 19th chapter of Matthew.

Now this brings us to Bro. Moore's trouble about Israel. This young man was a ruler in Israel, Luke 18:18, but an unsaved Israelite. He lacked one thing and that was the following of Jesus. Yes, Paul wrote to the church at Rome and wrote about the condition of Israel and how they and all other people are to be saved in this 10th chapter of Romans. Now the word Israel does not imply a people saved by grace through faith in this connection, or Paul would not have prayed for their salvation. Neither does "a devout man" as Bro. Moore suggested in his article of Dec. 3rd. Saul of Tarsus was a devout man, devoted to the Pharisaic religion, was a Hebrew (Israelite) and a believer in God when he was persecuting the church, but he was not a Christian.

John called some of the Israelites that went to him for baptism a generation of vipers. They were of the nature of the serpent that beguiled Eve, having in them the poison of the serpent, (it will be remembered that John raised the question about how they had been taught) and so were in a state of condemnation. Many Jews today are devout men, like those spoken to on the day of Pentecost and like the devout gentile, Cornelius, praying to God always and giving much alms, but are absolute rejectors of the Lord Jesus Christ, who have a zeal for godliness but not according to knowledge of the truth as it is in Christ Jesus, our Lord, therefore they are not children of God. So the reason Paul prayed

for Israel was because they were not saved. See also Rom. 9:1-6.

The trouble with Israel was they had stumbled at Christ, Rom. 9:31-33, and "sought it not by faith." Evidently, they had not believed, for they were "going about to establish their own righteousness, not submitting themselves to the righteousness of God." For Christ is the end of the law for righteousness to every one that believeth. So Israel had not believed nor confessed with their mouth, and Paul in verse 8 was only telling what the testimony and condition of those who do believe. So Bro. Nutt is very correct in his application of the 14th verse.

Let me repeat that God is sovereign in the plan of salvation, and in the means ordained to make it effectual, and cannot save a sinner only according to His plan, which was wrought out by His power according to His will through His own wisdom for the praise of His glory. And I cannot find His route to the heathen without the written or preached word, but without the Spirit attending the word, there is no quickening to life without which (the quickening) there can be no repentance nor faith. So the plan is all of grace to the sinner. And inasmuch as there are approximately 834,000,000 heathen in the world today, "the King's business requireth haste."

T. N. Moody.

Victory at Long Beach.

The church at Long Beach is in the midst of a great revival, under the powerful preaching of Bro. McComb, Home Board evangelist. The number of membership has been nearly doubled already. Sunday morning at 9 o'clock the pastor baptized five strong young men and women in the gulf tide as it was coming in so beautifully. There was quite an attendance at the occasion as most of them had never witnessed a baptism. One young man, among those who were immersed, had never seen anything like it before, having been a staunch Catholic all his life. The same young man gave twenty-five dollars to the church.

At 11 o'clock, after a most powerful sermon from Bro. McComb, the heroic little band raised seven hundred and forty dollars to pay off the church, land, pastor's home lots. We had paid all but five hundred and seventy and asked for only six hundred dollars. By night we had eight hundred and fifty, and the greatest spiritual blessing we had ever received, and three more for baptism. Brethren, we organized this church three months ago as a State mission, and in this time Sunday School has gone from thirty to eighty, and membership from twenty to forty-three, and have raised in cash and subscriptions \$1,357.00. Now this is only a one Sunday a month appointment.

Do you think that State Missions pay? Praise the Lord! He has given us a great victory in His name. We hope soon to have our church house.

Pray for us.

Webb Brame, Pastor.

Great Meeting at Concord Church.

Revival services were begun with Concord Church at Splinter, Miss., on the 3rd Sunday in July, and continued for eleven days. Rev. A. T. Camp from North Port, Ala., accompanied by his gospel singer, H. F. Mills from Elrod, Ala., assisted Pastor W. I. Hargis. The simple Gospel was preached with apostolic earnestness and boldness.

Prayer and personal work was urged for the Christians, and repentance and faith to the unsaved. Song and prayer service was held for thirty minutes before the sermon, and old fashioned experience meetings were frequently had. There was scarcely a service in which was not heard the glad shout of some mother over the salvation of some prodigal son, some wife for the wicked husband or loved ones for the erring lambs brought into the Master's fold. Sinners were convicted and converted under the over-powering force of the Gospel. Those of the hardest kind were gloriously saved. One of the candidates for baptism was a gray haired man of sixty. The conversions were conservatively estimated at sixty, accessions to the church at forty, thirty-two of which were by baptism. At the closing service Bro. Camp and Mr. Mills were invited to hold revival services again next year for the church, which invitation was accepted. Bro. Camp is a great power for God in leading lost souls to Christ, and any church would do well to secure him any time.

N. A. Moore.

Taylor.

I know that you and your readers like to hear good news. I have really good news to write you. On the 3rd Sunday in July, according to appointment our meeting of days at Concord, Oxford Association, began. Bro. W. I. Hargis, our beloved pastor, at 11 a. m. preached a very helpful, and really appropriate sermon. The church seemed responsive to the message he brought, and the good work began. A spirit of prayer and service was among the brethren and sisters on to the end of the meeting. Bro. Hargis preached again Monday at 11 o'clock. Tuesday morning Bro. A. T. Camp of Northport, Ala., and his singer, young Bro. Mills, arrived, and Bro. Camp preached day and night till Sunday following. On that day at 4 or 5 o'clock in the afternoon, Bro. Hargis, in our new baptistry, buried 20 young converts with Christ in baptism. A large crowd of people to witness the beautiful scene. I am not done telling yet. Bro. Camp preached Monday night and Tuesday night, then Wednesday at 11 o'clock. Dinner over and a good rest, the people repaired again to the pool, when Bro. Camp buried twelve more, many people witnessing.

We were sorry Bro. Hargis had to leave us before the meeting closed to begin a meeting with another of his churches. But the Lord and Bro. Camp and Bro. Mills stayed with us. Bro. Camp was with us two years ago, but he re-endured himself to our people. Bro. Mills sang the old Gospel sweetly, wisely blending the sweetest of the old with the best of the new songs. The church unanimously invited Bro. Camp and Bro. Mills to visit us again next summer.

Bro. Camp is a really safe evangelist, sound to the core, preaches the same gospel that Paul preached, and who could reasonably object to that?

Bro. Bailey please get-gust-GuAu Now the visible results of the meeting, so far as I know, and I close. There were about fifty conversions, 39 additions to the church, 32 by baptism and 6 by letter or restoration.

Now this I consider good news. Wishing you health and success in your great work, I am,

Your brother in Christ,

J. W. Higginbotham.

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Rev. W. F. Jeffrey was with Rev. J. C. Parker in a meeting at Sylvaena in which the cause was much strengthened.

Rev. J. C. Parker assisted Rev. T. E. Summers in a meeting at Providence recently. It was a good meeting, and its effects will be felt for many a day.

Read in another column Rev. L. E. Hall's advertisement of a very fine variety of pecans. We are sure he will make good every word he holds out to the reader.

In Bro. Wesson's article, "No Thrust at Election," which appeared in our issue of last week, the word hypercritical was printed hypercritical. We regret the error, and take this opportunity to correct it.

Rev. G. W. Riley has just closed a great meeting with Pastor W. R. Johnson at Montgomery Church, Prof. Joe Moak leading the singing. There were 31 accessions, 27 by baptism. Bro. Riley goes next to Rock Port, thence to Thompson.

Rev. J. R. Carter, superintendent of the Orphanage, requests that those who shall have to prepare report on the Orphanage to write him, and he will be glad to furnish data for report. Chairmen of reports who will do this, will be able to make a definite statement of all facts about our Orphanage.

An article in The Baptist Standard last week by Dr. J. B. Gambrell, the peerless, on "Some Reflections on the Alien Immer-

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Thursday, August 12, 1909.

sion Controversy," should settle the minds of those who are disturbed on this question. The article is clear, distinct, logical, scriptural and convincing.

Facts Suitable for Home Board Report.

The results that have attended the work of the Home Mission Board of the Southern Baptist Convention during the past year are both a notable advance on the former records of this Board, and upon the similar record of the domestic mission report of other denominations.

Between 1904 and 1909 the amount raised for home mission work has more than doubled. It has increased from \$127,850 to \$283,436. The results have made an even more pronounced advance. Between 1904 and 1909, the baptisms have increased more than threefold. In 1904 they were 7,526. In 1909 they were 25,109.

A corresponding increase has transpired in other phases of the work. For instance, the total additions to mission churches in 1904 were 16,797, while for the present year they were 47,808. During the same time the number of churches organized has increased from 157 to 338.

A comparison of results with those attained by other denominations would show even more strikingly the large opportunity and consequent obligation of Southern Baptists in mission work. For instance the Northern Baptists last year spent more than \$800,000 in home mission endeavor. They reported something more than 8,000 baptisms. The Congregationalists spent \$387,000 in their home mission work and reported 966 baptisms. This comparison might be extended much further. It would show that at every point no denomination in America has equalled the Southern Baptists in the large results attained in the home mission work. It would show that in the large majority of denominations the results of our work were not even remotely approximated.

This is no reflection on them. It is the indication of God that a glorious opportunity and a deep obligation rests upon Southern Baptists in the evangelization of the nearly sixty million of people in America who have no religious affiliation of any kind whatever.

The work of the Home Board is varied. In Cuba we have twenty missionaries and school workers successfully carrying the Gospel to the Cubans. In the Canal Zone we have six missionaries and educational workers successfully prosecuting the first mission work that was ever established there after America took hold.

Among other races than our own in the United States, between fifteen and twenty missionaries are preaching the Gospel to the Indians. Seven of these missionaries are working among the Osage and Pownee Indians and are paid entirely by our Home Board. The others are doing co-operative work among other tribes.

Among the Negroes the Home Board is doing a successful work through its more than thirty evangelists. This work is in co-operation with the Negro National Baptist Convention. More than three thousand baptisms were reported last year from this work and its success was even more pronounced in the bringing about of the spirit of understanding and fellowship between us and our negro brethren.

Among the immigrants and foreigners, the Board is increasing its staff of workers each year. Besides those mentioned above, about a score of missionaries will this year be engaged largely in the ports in larger cities in leading foreigners to accept faith in Christ which has been the foundation of American greatness.

The Board has more than twenty women missionaries and workers engaged in the service in the South. These are largely mission workers in the cities. These Christian women have proven themselves a great power, especially among the women and children to whom they minister. In the twenty-four mountain mission schools that are to be found throughout the mountain belt of the South, the Board has 121 teachers and forty-three thousand students. The work is under the superintendency of Dr. A. E. Brown and is wonderfully successful.

Besides the large success which has attended the work of the evangelists of the Board, mention is to be made of the fact that much of the Home Board's work is in co-operation with various State Boards. This is particularly true in the Southwest where the influx of immigrants has been far beyond the ability of the local agencies of evangelization adequately to deal with.

The Board has done a most successful work in helping needy churches to erect houses of worship, and wishes to impress upon the brotherhood the importance of raising a large permanent fund for this work.

The amount apportioned among the States this year is \$345,500, which is an advance of about \$18,000 above the apportionment of last year. Of this amount Mississippi is asked to give \$26,000.

The administrative expense of the Board last year, including office rents and help and the secretaries of the Board was about five per cent of the total amount raised. In addition to this there was other expense in the various States for literature and some for borrowed money. The rest went to the conduct of the work on the field. This is a very gratifying economy as compared with the expenses of Boards similar to ours.

We recommend that the apportionment made this association be adopted, and that earnest effort be made to raise the amount.

We recommend that the association apportion the amount among the churches and that the churches take regular collections for home missions.

We recommend that the pastors and workers make diligent effort to secure large clubs of subscribers for the Home Field, that inspiring and highly valuable mission monthly of the Home Board, in the churches, women's societies and Sunday Schools.

We suggest that our pastors and workers write the Home Board freely for literature on home missions and that they secure and read the valuable mission books advertised by the Home Board, and that where practicable mission study classes for home missions be organized in the churches and women's societies and among the young people.

The Mothers' Congress.

During the Chautauqua at Crystal Springs the Mississippi Branch of the Congress of Mothers was organized. The aims and purposes of this organization together with the Parent-Teachers' Association are "To raise the standard of home life. To develop wiser, better trained parenthood. To

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bring into closer relations the home and the school, that parent and teacher may co-operate intelligently in the education of the child. To secure such legislation that children of tender years may not be tried in ordinary courts, but that each town shall establish juvenile courts and special officers, whose business it shall be to look out for that care which shall rescue, instead of confirm the child in his evil ways."

The work of the Congress is civic work in its highest and broadest sense, and every man or woman who is interested in the aims of the Congress is cordially invited to become a member and aid in the organized effort for a higher, nobler national life, which can only be attained through the individual homes.

Mrs. R. B. Stapleton of Hattiesburg who has been State Organizer for the last four years, and who has worked most earnestly for the cause, called this State meeting. She had organized a number of clubs in different towns over the State, and knew of others which were doing effective work in their several communities; hence the time seemed ripe for the State organization. The result of the meeting proved this to be true. Miss Sophie Wright, "The first citizen of Louisiana," whose soul and heart are given to the betterment of homes and the uplifting of the child, met with the body. She gave two of her heart to heart talks to large and earnest audiences. As a national vice president she presided over the body. Mrs. Stapleton was elected State president, and Mrs. Hiram C. Tye of Pickens, State organizer. Four vice presidents were also elected. Mrs. R. E. Jones, of Crystal Springs, is corresponding secretary. The annual meeting will be held at the Chautauqua, President Lotterhos of that body issuing an invitation to the Congress to meet with them each session.

Should any town or community wish assistance in effecting a local organization, Mrs. Stapleton or Mrs. Tye will be glad to render it. As a civic improvement club the Congress stands at the head of all organizations.

Union (Clarke County).

On July 30, our meeting began and closed August 5th. Five were baptized, but best of all the church was so revived!

The state of brotherly love had not been what it ought to be, but now seems so sweet, so precious, so dear—just what ought to exist between God's people all the time! When it is otherwise they are no longer "the salt of the earth" but are stumbling blocks—barren trees.

Rev. Harmon Holcomb, of McComb City, did all the preaching for our pastor, his father, Rev. W. B. Holcomb. His sermons were as fine, from every view point, as has been our lot to listen to—grand in thought, lofty in spirit, meek, lovely and bold in manner, with good rhetoric—it was a treat to hear him. He made many, many warm friends while with us.

At the close of this meeting we were made sad at having to give up our pastor, W. B. Holcomb, who has done nearly four years' very faithful, effective work here. The Lord has blessed his labor in our midst. Our loss is Wesson's gain as he takes up the work there at once. May the Lord bless him and his dear boy (or rather boys as he has two faithful preacher sons).

THE BAPTIST RECORD.

We have no one in view for pastor yet.
Fraternally,
J. L. Williams.

Enterprise, Miss., R. 3.

News in the Circle

MARTIN BALL.

Pastor T. L. Holcomb, of Durant, is in a good meeting this week. He is aided by Evangelist Otto Bamber.

Rev. A. H. Miller, pastor at Bowling Green, will be aided in a meeting next week by Rev. T. L. Holcomb.

Rev. Madison Flowers, of Port Gibson, aided Pastor W. W. Muirhead in a splendid meeting at County Line.

Good news comes from Bro. A. T. Cinnamon of Senatobia. "I have just closed an eight days' meeting with Pastor B. F. Whitten, at his Hickory Grove Church, eight miles from Senatobia. Nine received for baptism—one by letter. Fine people. Noble pastor."

Rev. Otto Bamber has resigned at Jasper, Ala., and will become one of the Home Board evangelists Sept. 1.

Pastor White will be assisted at Sumner in a meeting by Evangelist Bamber beginning next Sunday.

The secular papers speak of Hon. E. W. Stephens as a candidate for Governor of Missouri. Wouldn't he make a fine one though?

Prof. L. P. Leavell, of Oxford, has declined the offer to become president of Union University, Jackson, Tenn.

Pastor H. C. Roberts was lately assisted in a meeting at Silver Creek, by Rev. H. Boyce Taylor, of Murray, Ky. 25 additions to the church.

It is reported that Dr. G. M. Savage, of Martin, Tenn., has accepted the chair of philosophy in Union University, Jackson, Tenn. He was for a long time president of this institution.

The church at Decatur, Ala., has been wonderfully revived. 73 additions. Evangelist Ham aided Pastor Gordon.

The First Church, Ft. Worth, Texas, has secured as pastor Rev. John R. Stratton, of Baltimore. He is a fine preacher and splendid pastor.

The Baptist Advance brings out a splendid "Orphans' Home Issue." It gives all the information concerning orphanage work in Arkansas. It is stated that Mississippi gave four times as much for orphanage work last year per capita as Arkansas.

Rev. W. B. Holland has resigned at Santa Anna, Texas, to accept a position as State evangelist under the State Board of that State.

It is reported that the church at Clarksdale has called Pastor C. T. Kincannon, of

Sardis. Happy is the church that can claim Bro. Kincannon for its pastor.

Rev. H. Haywood is in a glorious meeting with F. R. Burney at Mt. Pleasant, Holmes county. There have been many professions of faith.

During the meeting at Durant 13 were received for baptism and 6 by letter. Among the number one lady about 79 years old, who had held a letter 54 years. Can you beat that?

As this is written Thursday morning we are in the midst of a glorious meeting with the Pleasant Ridge Church, J. T. Ellis pastor. Six have already joined and many others professed faith in Jesus while services are seeking the Lord.

Evangelist H. A. Hunt of the Home Board is aiding Pastor Calvert in a meeting at Ellington, Mo. He is the best all around evangelist this scribe knows. His services could be had by some of our churches after August 18. Write him at Covington, Mo.

Concerning Distribution of Convention Annuals.

The purpose of the Annuals is to keep a record, and also to give to the churches throughout the State information of what is being done. The latter is supremely essential and the importance of a judicious distribution can not be overestimated.

This must be accomplished through the associational clerks, for to them are the annuals sent. Their position, therefore, is a responsible one, and the object of this article is to stress the importance of electing clerks who are willing to discharge this obligation.

Only a few weeks ago notice was received from the express company stating that a package of minutes of the last Convention was still in their hands unclaimed. The clerk to whom they were consigned had not so much as taken them from the office. This is a part of his work and for it he is paid.

The associational season is drawing near and I should like to insist that more care be exercised in the selection of clerks.

Kindly see to it, brethren, that only those are elected who will faithfully and carefully discharge the duties of the office.

Again, will not the clerks send me instructions regarding the shipment of the Convention minutes. This is specially important this year since all the associations meet before the convention and doubtless there will be many changes in the officers of the associations.

Faithfully yours,
Walton E. Lee,
Secretary Convention.

Hernando, Miss.

Ebenezer.

The Ebenezer Church, Lawrence County Association, began her annual meeting Saturday before the first Sunday in August, and continued seven days. The pastor had no ministerial aid until Monday afternoon, when Bro. J. E. Thigpen came and did the preaching the remainder of the meeting, and did it well, giving us the strong meat of the Gospel.

The church was made stronger, fourteen baptized and two restored. The Lord be praised.

R. Drummond.

Letter No. 18—To One Who Asked Me Why Baptists Insist That Immersion Only Is Baptism.

My Friend—I am glad you have given me an opportunity to tell you why Baptists insist that immersion only is baptism. Now, doubtless you have often heard Pedobaptists talk about the "mode of baptism." When I was a school boy I learned that "mode" means "manner." So when Pedobaptists speak of the "mode of baptism" they mean, of course, the "customary manner of administering the rite." But baptism, according to the Baptist view, is not a thing that can be divorced from the mode at will, and administered in any sort of manner. Baptism is itself the act. And in this letter I propose to show you, from several view points, that the act of baptism is immersion.

1. The Best Bible Evidence That the Act of Baptism Is Immersion Is That Baptism Means Immersion.

Just like "to submerge" means "to dip under or into," "to baptize" means "to immerse." The only difference between the words dip and immerse is this: "Dip" implies that the object dipped is at once removed from the liquid, while "immerse" is wholly silent as to removal. But that makes the word "immerse" better suited to express the symbolic significance of the religious ordinance than the word "dip." For it symbolizes that the dead thing is buried. But there is some Greek word that means "immerse." What word is it? It is baptizo. A man is very prejudiced, or very ignorant of what the Greek means, who denies that to baptize means to immerse. The ordinary Bible reader may convince himself that what I am saying is true by noting that wherever the word baptize, or baptism, occurs in the New Testament to denote the Christian rite, the word immerse, or immersion, or one of the synonymous words may be substituted, and still do no violence to the meaning of the text. Dr. J. F. Sturdivant, in his book, "A Plain Discussion of Baptism," tries in a very belabored way, to make a big point against the Baptists on the score that there is in print a New Testament in which the words baptize and baptism are translated immerse and immersion.

The doctor says he has one of these books in his library as "a curiosity" and "an illustration of what men will do to make the Bible teach their own peculiar views." I wonder if it has ever occurred to the doctor that where the Baptists have succeeded admirably in so translating the words baptize and baptism, he would find it absolutely impossible to make a similar translation of the words into sprinkle and sprinkling?

But likely you want to know that if these words mean "immerse" and "immersion," why are they not so translated in the King James' Version of the Bible (this is the Version usually found in the homes of the people)? I will tell you. In 1604 King James selected fifty-four learned men from both High-churchmen and Puritans, as well as from those who represented scholarship, wholly unconnected with any party. These men were divided into six companies, each of which took its portion of work, and every aid accessible was used to make their undertaking a complete success. The work before them was the translation of what we know as the Authorized, or King James' Version of the Bible. In this translation,

the two words, baptizo and baptism, verb and noun, respectively, are not translated, but anglicized. That is, their termination is so changed as to correspond with the termination of English words. In baptizo the o is changed into e, and so we have baptize.

In baptism, the a is dropped, and we have baptism. If these words had been translated, our Bibles would have had "immerse" and "immersion." And if the words "rantizo" and rantismos, verb and noun, respectively, had been anglicized, and not translated, then in our Bibles, wherever we now have sprinkle and sprinkling we would have rantize and rantism. For example, the expression in I Peter 1:2 would be, "And rantism of the blood of Jesus Christ."

Greek, rantize; English, rain; meaning, sprinkle. See?

The King's third point of instruction to his translators is this: "The old ecclesiastical words are to be kept; as for example, the word 'Church' is not to be translated 'Congregation.'" And when these fifty-four men had finished their work, in their "Preface to the Reader," they wrote: "We have avoided the scrupulosity of the Puritans, who left the old ecclesiastical words, and betook them to other words, as for example, when they put 'washing' for 'baptism,' and 'congregation' for 'church.'" Baptism then, we know, was regarded as an ecclesiastical term; and according to the third point of instructions, could not be translated. It meant then, however, just what it means now—immersion. Instead of translating the word, they anglicized it, and kept it.

But many there are who teach that pouring and sprinkling are themselves acts of baptism. When and how did this strange doctrine originate? The answer is this: It originated among the Roman Catholics in the matter of the baptism of the sick; or, as it was later called, clinic baptism.

And this baptism of the sick, itself, originated in a dangerous heresy. It originated this way: The Catholic Church had so far departed from the simplicity of the Gospel that the atoning blood of Jesus Christ had largely been lost sight of, and the ordinance of baptism had been enthroned as the one thing needful. The Catholics then, as they do now, attached more importance to baptism than to the blood of Christ to atone for sins. Herein is where the doctrine of baptismal regeneration had its birth.

And along with this, as a natural consequence, came the attendant practices of infant baptism and sprinkling. It was argued that if baptism is so important, then all ought to be baptized. And it was claimed that if unbaptized grown folks went to hell, then all the unbaptized infants that died, could never see the face of God. But since a sick man upon his bed could not be immersed easily, and since he would be lost if he died unbaptized, it was, at first, only hoped that a profusion of water might save him. And then they argued that if a profusion of water might save him, a smaller quantity would also save him. And the upshot of their reasoning was, what you have often heard, "A thimble-full is as good as an ocean-full." At first those who were "baptized by affusion" were not called Christians, but clinics. I quote the first recorded instance of "clinic baptism." It was the case of Novatian in A. D. 250. Eusebius says of him: "Being delivered by the exorcists, he fell into a severe sickness;

and as he seemed about to die, he received baptism by affusion, on the bed where he lay; if, indeed, we can say such an one did receive it." But that last clause shows that Eusebius doubted the genuineness of a baptism like that. And evidently he was not alone; for nowhere, for a long time, was the innovation well taken to. The change was gradual. In the 13th century the Catholics began to bring the innovation into somewhat general use, and yet in such a manner as to retain in their rituals the form of immersion as the old and better way. Finally, however, the practice came into general use, and pouring gave place to sprinkling, and thus sprinkling prevailed over immersion as the old and better way, and the exception became the rule. I quote one paragraph from the Edinburgh Encyclopedia, vol. 3, p. 236: "The first law of sprinkling was obtained in the following manner: Pope Stephen III. being driven from Rome in 735, fled to Pepin, who a short time before had usurped the crown of France. While there, the Monks of Creasy in Brittany, asked him whether in a case of necessity, baptism performed by pouring water on the head of an infant would be lawful. Stephen said that it would. Yet pouring, or sprinkling, was only admitted in cases of necessity. It was not till 1311 that the legislature, in council at Ravenna, declared immersion or sprinkling to be indifferent."

That is a clear-cut bit of history. And it is true history.

Charge sprinkling and pouring for baptism up to the Catholics. They originated these "modes." The Baptists told them then, as they have been telling them ever since, that it was an innovation, and a fraud, and a sin in the sight of God. But they believed then just as they believe now, that it's water or be damned! One of the members of my church had an infant that was sick unto death. A Catholic, a relative, went into the home and insisted that she be allowed to baptize the infant. At last the mother consented, and this Catholic woman sprinkled a little water on the baby's head, and left. She reported to the young mother's sister, later, that she had baptized the baby, and added: "It's a blessing to the child that I baptized it; for if she had died without baptism, she never could have seen the face of God."

This letter is long enough. I will write you another soon, giving you further reasons why Baptists claim that immersion, and immersion only, is baptism.

Yours sincerely,

R. S. Gavin.

Huntsville, Ala.

Blue Lake.

This is one of my mission stations. I commenced preaching there in February, there had never been any preaching there before. The second Sunday in July I started a protracted meeting, Bro. Barnett coming to my assistance Monday evening. We continued the meeting until Thursday night. Results, 4 for baptism. This is indeed a tough place, swearing, drinking and gambling is the order of the day. The people came to the meeting and we feel that there were sown for future harvest. The field is truly "white unto harvest but the laborers few."

Yours in His service,
L. I. Thompson, Pastor.

United Kingdom Baptist Notes.

(Special and exclusive to The Baptist Record, from our London correspondent).

Considerable pressure has been put upon Rev. J. H. Atkinson for the purpose of inducing him to withdraw his resignation as pastor of Richmond Church, Liverpool. At the close of the morning service last Sunday, Mr. Atkinson referred to a numerously-signed memorial he had received and to various appeals that had been made to continue his ministry. He expressed profound thankfulness for the manifestation of love and loyalty, and his appreciation of the generous offer of the church of a holiday to the end of the year. He declared, however, his conviction that in the best interests of the church such a change was necessary as he had proposed, and therefore he adhered to his resignation. After twenty-six years of intimate fellowship and joyful service, the severance was bound to be painful, and to none more so than to himself. Mr. Atkinson intends visiting China in company with his daughter in September. His purpose is to terminate his ministry at Richmond on the eve of that visit.

"Gipsy" Smith has arranged to return to the United States in the autumn and will probably open a great mission in Chicago on October 2.

An interesting property has been sold by Messrs. C. C. & T. Moore, in the shape of the Baptist Chapel, Commercial Street, E. The building is in the form of a basilica, with a well-detailed elevation to Commercial Street. It was built in 1854 by a branch of the Baptist Church which dates back to two or three years before the great fire of London. The property has a ground area of 7,550 square feet, and it was sold for thirty-three thousand dollars to the police surveyor.

Many of the Free Churches are now holding their annual conferences and many important questions are being discussed. On historic Nonconformist grounds at Pontardulais, about six hundred lay and ministerial delegates drawn from all parts of Wales and from Welsh Churches in London and other great English towns, are assembled in attendance at the thirty-eighth annual convention of the Welsh Congregational Union, of which the Rev. R. Roberts is chairman.

The Wesleyan Methodists are in convention at Lincoln and are discussing very earnestly their church membership question. At present, and from the founding of Methodism, those who wish to be church members here are required to attend the weekly meeting for Christian Fellowship. This condition, it is urged, does not accord with the religious preferences and tastes of a number of devout persons who desire to be recognized as church members and are eligible for office. The conference has spared neither time nor money to relax the law in their favor, and the suggestion of the committee which reported to the last conference practically abandoned the necessity for attendance at the meetings for Christian fellowship, and urged attendance at a church meeting as an alternative. This suggestion was voted upon by the synods and the majority of them disapproved of it, and the present conference has refused to take further action, expressing the conviction that the possibilities of the class meeting are such that they may be yet made a greater blessing.

The United Methodist Church is in con-

vention at Plymouth and is presided over by the Rev. W. B. Lark, the newly elected president. In his presidential address he asked if the Church gave any indication that she was leading the great forward movement which the circumstances of the hour demanded. He wondered whether the time was far distant when the English State Church and the English Free Churches would be federated in the service of Christ and the community. This is specially interesting in view of the gradual drawing together of the various churches in this country.

Concerning a Noble Baptist Enterprise.

(By J. B. Gambrell.)

More or less has been said in the papers throughout the South concerning the Texas Baptist Memorial Sanitarium. It may interest the brotherhood to know somewhat particularly about it. The genesis of it was after this order. Some of the brethren among them Dr. Buckner, began to consider the desirability of Baptists entering formally and strongly into the healing work of the gospel. There was some quiet talk about it in a small circle in and about Dallas. In the meantime, the great Dr. Lorenz of Austria visited Dallas and performed some of his wonderful bloodless surgical operations on children. Parents brought their helpless ones from afar for healing. The scene at the little hospital resembled scenes described in the New Testament, when the sick crowded the Savior's pathway.

At night, there was a banquet in honor of Dr. Lorenz and Pastor Truett, in a stirring address, proposed a hospital non Catholic as to sect; but as catholic as human suffering as to spirit. From that hour, it was a certainty. The hour of destiny had struck.

A bunch of Baptists acquired a small hospital and ran it successfully for a time, doing much good. But the conception grew apace. We planned for something like \$125,000 or \$150,000 plant, one as good as the best in sight. But we investigated and grew. The upshot of it was and is, we have the completest plant in all the Southwest, representing some \$400,000 of investment.

There are three buildings, the main building, the nurses' home, and the science building. The main building is four stories, absolutely fire proof and practically indestructible. It has 114 rooms and six wards. There is not as much wood in its construction as is in the pencil I am writing with. Of pure Greek architecture, it stands a massive pile of beauty, utility and indestructibility. It has everything known to science, making it serviceable. Every room has a thermometer to regulate the temperature. Through flues in every room, air, forced through water in the basement, can be carried fresh to every part of the building continuously. By every bed is a place to attach a phone so that patients, when it is proper, can talk to their loved ones all over the city and for hundreds of miles away. The floors are all of ground marble, and everything is as sanitary as a bath tub. The entire roof is flat, and is converted into a roof garden.

The science building is four stories 45x55. It is on the same campus, but faces on another street. In this will be carried on all the laboratory and other scientific work of the great sanitarium. It is proper to state that what doctors guessed at a few years

ago, they learn now with scientific certainty. No great hospital can do its work now without a scientific equipment. But only the large institutions can afford them from any point of view.

The nurses' home is near the great building and is designed as a resting place for the nurses when off duty. All the equipments for the entire plant will be the best known so that for once the Baptists are distinctly in the lead and are likely to be, for a great section, indefinitely.

The scope of the institution is broad. No religious test can ever be made. All reputable physicians and surgeons of reputable schools of medicine can practice in the Sanitarium on terms of equality.

Related Interests: A great Sanitarium must have a nurses' training school to supply nurses for its own service. Such a school will be conducted by the Texas Baptist Memorial Sanitarium. In no large, comprehensive humanitarian scheme, can the trained nurse be left out in these latter days. The trained nurse is next to the doctor, where life hangs by a thread. She is a skilled professional woman, whose services are coming into demand more and more. She earns and receives a fine salary, this nurse does. Besides, she is an ever enlarging factor in missionary work at home and abroad. One of the commanding powers for world-wide good will be this Nurses' Training School. There are already scores of applications for entrance at the opening. Very young girls will not be taken, nor such as are deficient in health or education. Baptists are opening a wide door of usefulness and business success to worthy young women, and we hope to help hundreds of them, and through them to help the whole world.

Also sympathetically, though not organically, related to the Sanitarium is Baylor College of Medicine, a department of Baylor University at Waco. This school will be taught in the science building, as will, also, the Nurses' Training School. The same faculty will teach both schools, and the Sanitarium will furnish the clinics necessary. As would be surmised, the great institution, which stands unmatched in any direction for hundreds of miles has attracted medical men of the highest ability, with the result, that the Baylor Medical School takes high rank now and is destined to lead everything in the Southwest. Only a large Sanitarium like the Texas Baptist Memorial Sanitarium, can make a great nurses' school or a strong medical colleges possible.

This whole movement is going in the noblest spirit. There will be a free clinic every day and a free dispensary for the poor. The faculty of the Baylor College of Medicine announce that they will give their services free to any worthy person unable to pay, if he be properly certified.

The aim is to help humanity in every way possible. It is expected that nurses and doctors will be trained to build up other like institutions and to carry healing to the dark places of the earth. It is hoped and determined that the atmosphere of the place shall be thoroughly sweet and Christian. In an atmosphere benevolent, reverential and clean all this work will go on. There will be no place for the low, the vulgar and the audacious. In such surroundings will grow the future great doctors of the land, and their unfailing helpers, the trained nurses.

The whole plant is nearing completion. The Sanitarium, Nurses' School and Baylor

Medical College will be opened this fall with complete establishment. Then will be seen in operation the greatest institution of its kind, with allied interests, held and operated by Baptists in all the country. But this is only the beginning. There will be many others good and gracious. We are in the early sunrise of a new and better day. If anyone should wish to know more about the Nurses' Training School, write to Pastor G. W. Truett, Dallas, Texas. Or, if some young man should wish to enter a medical college in the West, write to Dr. E. H. Cary, Dean, Dallas, Texas.

The Baptist General Convention of Texas will meet in Dallas this fall. We hope many brethren from beyond our State lines will come with us then. It will be our joy to show them the Sanitarium and, if the holy fire should spread, we will be made still happier.

J. B. Gambrell.

Stonevill.

On last 3rd Sunday I held my meeting with the above church. Had a great meeting, great because the Lord was with us.

The brethren and sisters had been praying for a revival, the Lord heard and answered.

The Lord always gives more than we ask for. He gave us three young ladies in the bonds of Christian love.

I had Rev. J. B. Quinn, of Prentiss, as helper. I thank God for him, and pray His blessings upon him. To God be all the glory.

Fraternally,
J. O. Buckley.

Silver Creek.

On the 2nd Sunday in July we began preaching in our new house of worship. The house is handsome and commodious, and the best ventilated house we have ever had the pleasure of speaking in. We think we have the best house of worship in Lawrence county. On Saturday, the 24th of July, we began a meeting in our new church which lasted seven days. Bro. H. Boyce Taylor of Murray, Ky., did the preaching and that means it was well done. The brethren say they never had the doctrine of the Word made plainer in all their lives. He preached on the covenants, the substitutionary death of Christ on the cross, salvation by grace through faith, etc. He gave Bible readings on baptism, communion and kindred topics which were very much enjoyed by our people. The brethren are free to say that in many respects it was the best meeting the church has enjoyed. The visible results of the meeting were 23 additions, but we feel sure that others will follow. Bro. Taylor was handsomely rewarded for his coming and unanimously invited to hold our meeting for us next year. Lawrence County Association meets with the Monticello Church the first day of October. We will be glad to see the editor present with us.

I am now in a meeting with Bro. O. D. Bowen at Union Church, Mobile county, Ala.

H. C. Roberts.

Sustentation.

I have this day overdrawn our Sustentation account in meeting the needs of our beneficiaries of this fund. This bare state-

ment ought to be sufficient to induce many whom our God has made stewards of this world's goods to send something to help keep these old people from the want that otherwise would come into their lives. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

A. V. Rowe.

Some Thoughts.

I am becoming more and more interested. I presume it is because I have been appointed to prepare something on a kindred subject for the meeting of the ministers of Bogue Chitto Association which is to be Monday night after 1st Sunday in September at McComb City. So I have been pumping Bro. Wesson a little with the view of getting what I can out of him for that occasion. I hope, however, that no one will charge me with trying to obtain goods under false pretenses.

It has been said (not by Bro. Wesson) that man is a religious animal. It is true that wherever we may go upon the earth and find human beings, though the Gospel has never been preached there, we find them with some sort of religion in which they somehow recognize a supreme being. But is it true that all these people, who have this crude religion, are religious? Is it not true that some of them try to be good according to the light they have, while some of them are desperately bad? Are all of the Mohammedans zealous worshippers of God, or do we find some of them very wicked at heart naturally? It is true Paul found the Athenians much given to religion but were there not many among them who did not believe in the resurrection or an existence after this life? And if there were those who did not believe in a "hereafter" how could they be expected to fear God?

Even some of the Jews, who had the oracles of God, did not believe in the resurrection. What consciousness of a responsibility to God could they have had? It does not appear to me to be so, that because all peoples have a religion all people are religious.

Do we not find among all nations and peoples, good people and bad people? With governments and laws to be obeyed, some trying to obey the law and live right while others have to be tried and executed for their terrible offences?

If we meet a man here who came from Turkey, we very naturally conclude that he is a Mohammedan, because that is the religion of that country. Upon the other hand a man arrives at China from America, they say he is a Christian, although his vessel may be loaded with rum. What I want to get at is if all do not feel a conscious responsibility to God and fear Him, and some do, why this difference among them?

J. R. Sample.

Fannin.

On the first Sunday morning inst. the pastor began the meeting at Fannin and preached Sunday. Monday Rev. J. W. Mayfield of Southside Church, Meridian, came and did the rest of the preaching. He came with the simple story of the cross, but with the demonstration of the Holy Spirit and made the plan of salvation so plain that even a child couldn't err therein.

The Lord was with us in mighty power. The church was greatly revived. Some who were wayward came back and consecrated their lives anew. There were eleven additions to the church, ten for baptism and one by letter.

May the Lord help us to join hands and go on with the good work of the Lord in that community.

Fraternally,
J. J. Mayfield.

Indorsement.

I heard of a party that wrote out a prayer and stuck it on the head of his bed and instead of "saying his prayers" before retiring, after he had retired he would point to his written prayer and say "Lord them's my sentiments." On pages 12 and 13 issue of August 5, 1909, will be found a communication to the Mississippi Association from Dr. W. B. Kenebrew, that expresses my sentiments. I have often remarked that if we could only get more of our members to attend the Associations, State Conventions, Southern Baptist Conventions and other meetings where Missions, Education, Sunday Schools, Orphanage, etc., are discussed, the problem of sustaining the Orphanage and furnishing the State, Home and Foreign Boards with funds to meet their demands would be solved.

I know how to sympathize with Bro. Kenebrew about the delegates wishing to be excused. I have had them to arrive at 12 o'clock noon after the organization and after spending half a day want to leave. The pastor should have the care of the church for a stipulated salary agreed upon and each party should carry out their contract, paying him in monthly instalments where it is possible.

Members of churches composing the Chickasaw Association will please hunt up your Baptist Record August 5, 1909, and consider them as coming from me and directed to you. If you are not taking it subscribe asking for your subscription to commence with that issue.

W. H. Patton.

Shubuta, Miss.

Topisaw.

On Saturday before the 4th Sunday in July we began our meeting at Topisaw with Bro. W. E. Farr of Belzoni to do the preaching. To say we had good preaching does not suffice. All who know Bro. Farr are aware of the fact that he is a consecrated, simple preacher of the Gospel of our Lord Jesus Christ.

The Lord was with us in great power from beginning to end. The visible results were eight noble boys and girls gave their lives to Christ, and the church shaken from center to circumference. It seemed as if the Lord took hold of some of the people and waked them up to the responsibility that is placed on their shoulders.

May we both church and pastor, ever feel as we felt at the close of the meeting.

Fraternally,
J. J. Mayfield.

Rev. Ray Palmer, in the First Church, Jefferson City, Mo., of which he is pastor, recently closed a meeting which was wonderful in results. There were 145 additions and all pledged themselves to give up card-playing, theatre-going, drinking, and dancing. It would be well if others would do likewise.

\$1,000.00 REWARD.

WE GUARANTEE POSITIONS

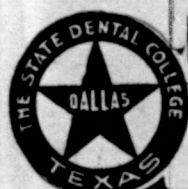
UNDER REASONABLE CONDITIONS.

And propose to pay the above reward to any one who will prove that we have not carried out our contract with any student.

HARRIS BUSINESS UNIVERSITY.

JACKSON, MISSISSIPPI.

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ROBERT G. PATRICK, Pres., Marion, Ala.

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Always ready to cut anything from wet tissue paper to heavy cloth. New simple idea. Cuts clean and sharp to the points of blades. Will last for years. Don't pay big prices for shears but get this one mailed to your address on receipt of 40c. Positively guaranteed.
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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, Va.

The MOONEY SCHOOL FOR BOYS

TWENTY-FOURTH YEAR

Has moved from Murfreesboro to HARRIMAN, TENNESSEE

Its boys enter the leading Colleges and Universities on our certificate. Ideal location in the mountains. Instruction thorough. Discipline careful. All the comforts of life. Send for catalogue.
W. D. Mooney, Harriman, Tenn.



COLUMBIAN SAW MILL

which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market.

Improved Feed, Wire Rope Drive, Quick Receiving Set-Works, Automatic Triple Acting Steel Dogs, Chain Oiling Bearings.

Using the same horse power we guarantee it to Cut One-Third More Lumber than any other mill in existence. It is designed right. Its workmanship and materials are the best. Sold by dealers everywhere. Write for catalogue and prices. Manufactured by

COLUMBIAN IRON WORKS
Chattanooga, Tenn.

An Act to regulate the punishment and control of delinquent, neglected and criminal children and to provide for the maintenance of a State reformatory and industrial school.

Section 1. Be it enacted by the legislature of the State of Mississippi, That there shall be established by the State of Mississippi, a State institution to be known as the "State Reformatory and Industrial School," which shall have power to receive and hold property, real and personal, and have the same rights and privileges conferred by law on other eleemosynary institutions of this State.

Sec. 2. The government of the institution shall be vested in a board of five trustees to be appointed by the Governor with the advice and consent of the senate, who shall hold office for a term of four years and until their successors are appointed and qualified. A majority of the trustees shall constitute a quorum for the transaction of business, and the vote of the majority of all the trustees shall be necessary to pass any order or resolution. The Governor may remove any of the trustees for cause, and he may fill all vacancies occurring during a recess of the senate.

Sec. 3. The board of trustees shall adopt all needful rules and regulations for the government of the institution, and select all officers and employees and fix their salaries.

Sec. 4. There shall be a superintendent appointed by the Governor, with the advice and consent of the senate, for a term of four years and until his successor is appointed, and the Governor may remove him for cause, and may fill a vacancy in the office of superintendent during a recess of the senate.

Sec. 5. The superintendent shall have the management of the institution and shall have supervision of all the officers and employees and of the children committed to the institution, and perform such duties as may be prescribed by the board of trustees. On the first day of October of each year, he shall make an annual report to the board of trustees.

Sec. 6. The board of trustees shall make a report through the legislature, showing a detailed account of all the receipts and expenditures for the two preceding calendar years, and setting forth the condition of the institution and making such recommendations as they may deem proper.

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This water has long been regarded by physicians and others as a **Positive Specific for Uric Acid Poisoning and all Kidney and Bladder Diseases.**

Produces most gratifying results in every case, being always fresh and as efficacious as when bottled at the spring. If used freely and exclusively for the above troubles, a marked improvement will be noted, and in most cases a positive cure will be effected. Testimonials furnished on request.

Sold by all mineral water dealers and druggists or shipped direct from the spring—12½ gallon bottle, \$1.00; 6 gallon demijohn, \$2.50. Insist upon getting the Harris Lithia Water, "Nature's Sovereign Remedy."

Harris Lithia Springs Company
Harris Springs, S. C.

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An engraved Calling Card has become so much an essential, that to use any other is considered as clinging to that which polite society has long ago tabued.

Correct Styles of Cards, Invitations, etc., With Prices Sent On Request. Quality Higher Than Price.

E. O. Zadek Jewelry Co.
Manufacturing Jewelers—Stationers—Engravers.
Mobile, Ala.

Sec. 7. As soon as practicable, after the passage of this act, the board of trustees shall meet and organize and shall select a suitable place or suitable places for the establishment of the State reformatory and industrial school, and may accept donations of land for the purposes thereof, or may establish the institution on property already owned by the State, and shall erect the necessary buildings, and purchase and install the necessary equipment for carrying out the purposes for which the institution is established, and shall, when necessary, select all necessary officers and employees and prescribe their duties and fix their salaries.

(To be Continued next week)

WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.).

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Secretary of Central Committee.

Mrs. W. S. Smith, Meridian,
President of Sunbeam Work.

Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-
hurst, President; Mrs. Paul Smith,
Meridian, Vice President; Mrs. G.
W. Riley, Jackson, Recording
Secretary.

Sweet Patience Come:

Not from a low and earthly
source;
Waiting till things shall have
their course,
Not as accepting present pain
In hope of some hereafter gain;
Not in a dull and sullen calm,
But as a breath of heavenly balm
Bidding my weary heart submit
To bear whatever God sees fit:
Sweet patience, come.
—Hymn of the Church Militant.

Below are given the remaining
suggestions of Central Commit-
tee presenting outline of work
for 1909-1910. The sisters are
urged to read carefully these sug-
gestions.

For RACHIE-NICKS' CAPUDINE.
Whether from Colds, Heat, Stomach or Ner-
vous Troubles, Capudine will relieve you. It's
liquid—pleasant to take—acts immediately.
Try it. 10c, 25c and 50c, at drug stores.

Important.

Mrs. J. C. Hasselle,
11th St. and 20th Ave.,
Meridian, Miss.

Dear Mrs. Hasselle—I want all
the vice presidents to feel well
acquainted with the advance I
feel the Union has made in mov-
ing into our new headquarters
at 15 West Franklin Street.

The front room is for meetings
and also for the sample case of
the literature department. The
second room is the corresponding
secretary's office. The third room
constitutes the work room, with
the bookkeeper's desk and the
typewriters. The improvement of
this room by additional windows
makes it a wonderfully light of-
fice for one on the first floor.
The fourth room back is the stock
room and we are rejoicing in
plenty of space for our ever in-
creasing supplies of material.

I hope to have illustrations of

the new headquarters published
from time to time, and, of course,
it will always be a great pleas-
ure if any of the vice presidents
can be in Baltimore and come to
see us here. We so much want
to make our usefulness expand in
proportion as our actual space
has done.

Very sincerely yours,
Edith Campbell Crane.

Seemingly Hopeless Cases of Can- cer Cured.

Those afflicted with Cancer, who have
almost despaired of being cured—who
have almost lost the last ray of hope—
should write Dr. W. O. Bye, of Kansas
City, Mo., for his new book, "Message
of hope," which he has recently publish-
ed. It contains evidence proving be-
yond a reasonable doubt that many of
the worst cases of both internal and ex-
ternal Cancer yield to his mild Combi-
nated Oil Treatment. His years of ex-
perience devoted almost exclusively to
Cancer, gives him a knowledge of the
disease which can be obtained in no
other way. Full information is given
free of charge to those who are afflicted
or interested in some particular case.
Address Dr. W. O. Bye, Ninth and
Broadway, Kansas City, Mo.

Training School Enlargement.

Owing to the failure to com-
plete the first \$20,000 for perma-
nent endowment to the Training
School in the past year, and in
view of the present necessity of
enlarging the building, the fol-
lowing plans are brought urgent-
ly before you: The completion
and sending in of the remaining
\$6,928.32 of the \$20,000 Endow-
ment Fund—this being apportioned
among the States—Mississippi's
share being \$200—by Septem-
ber 30; the setting forth at the
annual meeting and associational
meetings of plans for the enlarge-
ment of the building as outlined
in a circular to be placed in your
hands in the next few weeks, said
plans contemplating the giving of
\$35,000 for the enlargement and
furnishing of addition to the
Training School, within the next
five years; the definite instruction
by the State annual meeting of
its delegates to the W. M. U.
session, 1910 as to the part each
State will take in the work.

Training School Pupils.

The board of trustees and the
board of managers urgently unite
in requesting your co-operation
along the lines of ascertaining
the fitness of applicants for ad-
mission to the Training School
from the standpoint of health,
spirituality, previous educational
advantage and general stability of
character and purpose. To
this end we ask that young wom-
en wishing to enter the Training

School make application through
the Central Committee. Assist-
ance is also asked in the regula-
tion of amounts sent each benefi-
ciary, and that a uniform sum of
\$175 or \$200 having been decided
upon, the amount sent to each
neither exceed or fall short of it;
that all money for beneficiaries
and endowment be sent through
the State Board or Central Com-
mittee.

Calendars.

The failure to dispose of 1,200
calendars published for 1909,
calls attention to the better and
more systematic method of plac-
ing this valuable publication in
the hands of the societies; it is
believed that what is needed to
increase greatly the demand for
a missionary calendar is a vigor-
ous introductory effort. To this
end it is suggested that each vice
president be asked to become re-
sponsible for disposing of at least
ten in her association, and special
mention in State columns of those
disposing of the largest number.

Young People's Work.

We again ask that the Y. W.
A., the Sunbeams and the Royal
Ambassadors be given continued
attention hereafter, if possible,
and be urged to study and con-
tribute to the special objects
designated by the Home and For-
eign Boards.

Margaret Home.

That the Margaret Home for
missionaries' children be given
our hearty co-operation and con-
tinued support and prayers.

Literature.

We would urge every woman
to take the periodicals. Our Mis-
sion Fields, Monthly Literature,
Home Field, Foreign Mission
Journal, and our own State pa-
per, The Baptist Record—and
that clubs be formed for the sub-
scription of these in every society.
That we keep before the women
the amounts asked for different
objects to which we contribute:

Home Missions.....	\$3,500.00
Foreign Missions.....	3,900.00
State Missions.....	2,000.00
Training School Edmt....	200.00
Training School Spt....	135.00
Margaret Home.....	65.00
Sunday School Board....	65.00

Associational Vice Presidents.

That associational vice presi-
dents will magnify their office
and attend the State Convention,
thus meeting together in annual
session to consider the work as
mapped out from year to year,
and would then get in touch with
each local secretary, through its
president, or by correspondence
or in a joint meeting at associa-
tional meetings, then the time
would not be far distant when
the Woman's Work in Mississip-
pized of any State in the South.
A button might be pressed, as it
pi would become the best organ-
were, at the annual meeting and
all local W. M. U.'s and indi-
viduals would not be long in

POTASH

If you want soundness, flavor
and weight in your

Turnips and Rutabagas

see that your commercial fertil-
izer contains the right amount
of Potash and get them.

Root crops require it to get best
results, and we can prove that

Potash Pays

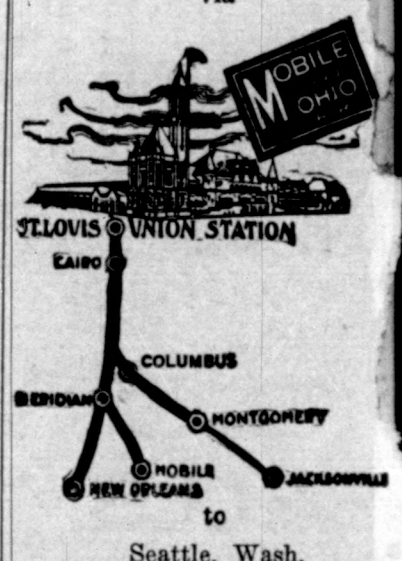
Your commercial fertilizer demands
at least 8 per cent. of Potash for these
crops. Every 2 lbs. of Potash added
to each 100 lbs. of fertilizer increases
the Potash total 1 per cent.

Send for Literature about soil,
crops, manures and fertilizers—com-
piled by experts. Mailed on request
—Free.

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GREATLY REDUCED ROUND TRIP FARES

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Vancouver, B. C.
Tacoma, Wash.
Portland, Ore.
San Francisco, Calif.
Los Angeles, Calif.

and other points,
with privilege of going one
route and returning another.
Tickets on sale daily, limited
returning not later than Oc-
tober 31st, 1909. Liberal
stop-overs. For fares and full
particulars, apply to nearest
Agent of the Mobile & Ohio
R. R. or H. E. Jones, Jr., T.
P. A., Meridian, Miss.

JNO. M. BEALL,

General Passenger Agent,
St. Louis.

Receipt That Cures Debilitated Men—FREE

Send Name and Address Today

—You Can Have it Free and
Be Strong and Vigorous.

I have in my possession a prescription for
nervous debility, lack of vigor, weakened
manhood, failing memory and lame back,
brought on by excesses, unnatural drains or
the follies of youth, that has cured so many
worn and nervous men right in their own
homes—without any additional help or medi-
cine—that I think every man who wishes to
regain his virility quickly and quietly should
have a copy. So I have determined to send
a copy of the prescription, free of charge, in
a plain, ordinary sealed envelope, to any man
who will write me for it.

This prescription comes from a physician
who has made a special study of men, and I
am convinced it is the surest-acting combi-
nation for the cure of deficient manhood and
vigor-failure ever put together.

I think I owe it to my fellow man to send
them a copy in confidence, so that any man,
anywhere, who is weak and discouraged may
stop dragging himself with harmful patent
medicines, secure what I believe is the quick-
est-acting, restorative, rebuilding, SPOT-
TOUCHING remedy ever devised, and so
cure himself at home quietly and quickly.
Just drop me a line like this: Dr. A. E. Rob-
inson, 4787 Luck Bldg., Detroit, Mich., and I
will send you a copy of this splendid receipt
in a plain, ordinary, sealed envelope free of
charge.

Kimball ORGANS PIANOS

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OR ON YEARLY
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Dept. "R" JACKSON, MISS



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California, Washington, Oregon
and British Columbia.

\$57 50

\$67 50

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For full information as to dates
of sale, limits, stop-overs, sleeping
car reservations, schedules, illus-
trated advertising matter, etc.,
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A. S. Haines, D. P. A.
Jackson, Miss.

Jno. A. Scott, A. G. P. A.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS BY MIL-
LIONS OF MOTHERS FOR THEIR CHILDREN WHILE
TEETHING, WITH PERFECT SUCCESS. IT SOOTHES
THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN,
CURES WIND COLIC, and is the best remedy for DIAR-
RHOEA. Sold by Druggists in every part of the world.
Be sure and ask for "Mrs. Winslow's Soothing Syrup,"
and take no other kind. Twenty-five cents a bottle.
Guaranteed under the Food and Drug Act, June 30th,
1906. Serial Number 100. AN OLD AND WELL-TRIED
REMEDY.

knowing fully what was expected
of the South as a whole and of
us as a State in particular, when
our work shall be so organized
that we will accomplish our aim
with such ease and determination
that is not now known.

In view of this belief in the
work of associational vice presi-
dents, we would urge:

(a) All vice presidents to cor-
respond with local presidents in
their associations, sending a copy
of Our Policy, and then calling a
meeting of all presidents during
the associational meeting to con-
fer in regard to the work spec-
ifically.

(b) That the vice president
visit in person five societies dur-
ing the year, and organize as
many more, either in person or by
correspondence, whether it be
W. M. U.'s, Y. W. A.'s or Sun-
beams.

(c) That mission exhibits of
works done by the societies be a
feature of the annual meetings
and of the associational meetings.
By prayer and trust, keeping
our motto in our hearts and
minds, we may be a people "that
know their God," and therefore
"are strong and do exploits."

Superior to All Others for Stock

Mr. William Gallagher, 1047 Magazine St.,
New Orleans, says: "I have been using
ROYALINE OIL on my mules for two years,
and can recommend it as being superior to
anything I have ever tried for Cuts, Sprains,
Nails in Feet and Hurts of all kinds. It cures
promptly every time." Royaline Oil is the
great antiseptic; cures wounds, pains, aches
and inflammations of all kinds. Price, 25c
bottle. Sold by druggists or the Royaline
Medicine Co., New Orleans, La.

Our Policy.

In the last week's issue of The
Record appeared the first section
of the policy of W. M. U. of Mis-
sissippi for 1909-1910.

The motto for the year, "The
people that know their God shall
be strong and do exploits," might
suggest: The women that know
and follow their policy, "shall
be strong and do exploits." A
prayerful, earnest reading of this
able setting forth of our aims and
a consistent endeavor to realize
them, would bring mighty things
to pass in the kingdom of Him
whose we are and whom we serve.

It is not the province of this
brief communication to elaborate
this policy, but to urge that our
societies give it more than casual
notice and cursory reading, that
we may intelligently and effect-
ively do the work committed to
us.

But occasion is taken to call at-
tention to the item relative to the
completion of the Endowment
Fund of the Training School.
Mississippi's portion of the re-
maining \$6,928.32 is \$200, and we
are asked to raise it by Septem-
ber 30th. Next to our State mis-
sion work this is the most im-
mediate need.

Can we not lay aside our sum-
mer inertia and by one hearty ef-
fort wipe out this obligation

FREE TO YOU—MY SISTER

Free to You and Every Sister Suf-
fering from Women's Ailments.



I am a woman.
I know a woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treat-
ment with full instructions to any sufferer from
women's ailments. I want to tell all women about
this cure—you, my reader, for yourself, your daughter,
your mother, or your sister. I want to tell you how to
cure yourselves at home without the help of a
doctor. Men cannot understand women's sufferings.
What we women know from experience, we know
better than any doctor. I know that my home treat-
ment is a safe and sure cure for Leucorrhoea or
Whitish discharges, Ulceration, Displacement or
Falling of the Womb, Profuse, Scanty or Painful
Periods, Uterine or Ovarian Tumors or Growths;
also pains in the head, back and bowels, bearing
down feelings, nervousness, creeping, feeling up
the spine, melancholy, desire to cry, hot flashes,
weariness, kidney and bladder troubles caused
by weaknesses peculiar to our sex.

I want to send you a complete ten day's treat-
ment entirely free to prove to you that you can cure
yourself at home, easily, quickly and surely. Re-
member, that it will cost you nothing to give the
trial. I will send you a complete ten day's treat-
ment a complete trial; and if you should wish to continue,
it will cost you only about 15 cents a
week, or less than two cents a day. It will not interfere with your work or occupation. Just send
me your name and address, tell me how you suffer if you wish, and I will send you the treatment
for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my
book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why
women suffer, and how they can easily cure themselves at home. Every woman should have it, and
learn to think for herself. Then when the doctor says—"You must have an operation," you can
decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all,
old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily
and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young
Ladies. Plumpness and health always result from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell
any sufferer that this Home Treatment really cures all women's diseases, and makes women well,
strong, plump and robust. Just send me your address, and the free ten day's treatment is yours,
also the book. Write today, as you may not see this offer again. Address
MRS. M. SUMMERS, Box 232 - South Bend, Ind., U. S. A.

The Birmingham Dental College.

THIS College is located in the greatest in-
dustrial, educational, medical, and dental
centre in the South. The College building is
a large modern building with every arrange-
ment for the teaching of all the branches of
Dentistry. Large and well equipped labora-
tories are provided. The clinical facilities
are unsurpassed. The professors and in-
structors are specialists in their departments
and are eminently successful as teachers.
This College on account of its location and
equipment offers unsurpassed advantages
for the student of Dentistry.
The graduates are remarkably successful
before the State Boards. The entire class of
1908 has successfully passed. The Alumni are
among the leaders in the profession.
For catalog and other information write to
**E. P. Hogan, A. M., M. D., Secretary
BIRMINGHAM DENTAL COLLEGE
Birmingham, Ala.**

For Sale.

Grafted pecan trees in five year
old stocks, grafted beneath the
soil surface with scions from
bearing trees of the finest varie-
ties known to the producing
world. For full information
write to
**L. E. Hall,
Hattiesburg, Miss.**

WE ARE SOUTHERN Art Glass

DURING 1908 we sold more than 2600 Church and
Memorial windows, ranging from \$100.00 to \$1,000.00.
We have equipped from two to five churches in many
towns—repeat orders due solely to the superiority of
our construction, coloring and prices.

Our firm is among the oldest in the business, and of
sound financial rating. We operate 8000 feet floor space
and a large force of skilled workmen, under a foreman
of splendid European training—one of the best colorists in
America. He is directed by a corps of draftsmen, and one
of the highest priced designers known to the business.

ASK US FOR DESIGNS TODAY!

ATLANTA ART GLASS CO. Atlanta, Ga.

Stained Glass, Leaded Glass, Memorial Windows,
Beveled Plate Glass, Metal Sash, Etc.

DRUG HABIT Cured!

Opium, Morphine, Cocaine. YOU GET CURED

We have the only SURE Home Cure. Every case guaranteed. Absolute re-
covery in nine weeks. No pain. No detention from business. Every-
thing confidential. We furnish all medicine. Call or write for full particulars
and terms. **E. & M. CHEMICAL CO., Mackay Building, San Antonio, Tex.**

Deaths.

Resolutions Passed by the Causeyville Baptist Church July 31, 1909, After the Death of Spencer Ward June 10, 1909).

Whereas, God in His providence has taken from our midst, and fellowship our beloved sister, Spencer Ward,

Be it therefore resolved, That although submissive to the will of God, we do deeply mourn the absence and loss to us of her whose life was an inspiration to us, and a light for the Savior, and

Be it resolved, That we shall always remember her with esteem and affection, and

Be it resolved, That we hereby extend our heartfelt sympathy to her sorrowing relatives, especially to her uncle and aunt, Mr. and Mrs. Lott Parker and family, who so faithfully and tenderly nursed her during her long period of illness, and

Be it further resolved, That we authorize the clerk to record these resolutions in the records of the church and that a copy be sent to The Baptist Record and one to the Baptist Standard for publication.

Evie Williams,
Hallie Anderson,
Alma Hughes,
Committee.

An Effort to Stop "Tips."

The master and mistress of an English country house always place on the dressing tables of their visitors the following notice:

"The indoor and certain of the outdoor servants receive additions to their wages whenever there is any one staying at — and they are, therefore, forbidden to accept 'tips'."

"If any breach of this rule were known to have occurred, your hostess and her would find themselves in a situation of some difficulty and the servants concerned would find themselves in no situation at all."

Almost as Good.

Little Ikey came up to his father with a very solemn face.

"Is it true, father," he asked "that marriage is a failure?"

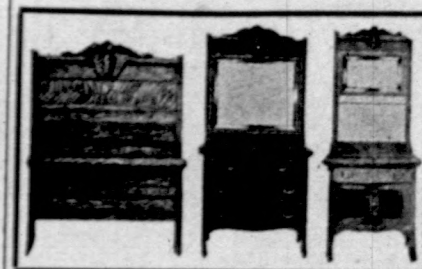
His father surveyed him thoughtfully for a moment.

"Well, Ikey," he finally replied, "if you get a rich wife it's almost as good as a failure."—January Lippincott's.

Mary's Wedding.

A Maryland man recently married off his fourth daughter, the ceremonies touching whose wedding were given much attention by the "society editors" of the country papers in that region.

A week or two after the wedding a friend who had been north for some time met the father,



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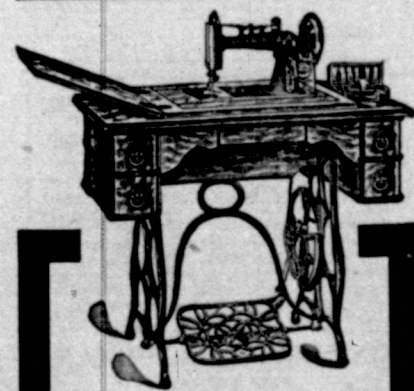
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A Visit to Louisiana.

Several days since we boarded the train at Vicksburg in route for Winnfield, La. We had an opportunity of noting the vast fields of corn that were bending with their rich harvest of grain, the broad acres covered with rice, that was swayed by the passing breeze, and now and then a large patch of peanuts. The cotton was exceedingly inferior, however, and seemed to defy the boll weevil to do its worst. After we passed Ruston, lumbering seemed to be the chief industry. Every few miles there was a saw mill, with immense piles of lumber that is proving to be a gold mine to owners. We reached Winnfield about sun-down and soon found the home of our "long time" friend, Rev. J. R. Edwards. It was sweet indeed to enjoy his hospitality and that of his estimable wife. The few days we spent in their company will be cherished like the memory of a love song that always awakens a thrill of pleasure.

The next morning after our arrival we went out to the bathing pool where our "better (?) half" enjoyed a bath in the wondrous waters that are said to cure eczema in every form. Here let me say to all sufferers from this torturing disease, that he was greatly relieved and thinks if he had remained longer he would have been cured.

A short distance from this well that has so many mineral properties, is a regular gusher that sends forth barrels of salt water in a continuous stream.

About six miles from town is a large marble quarry that seems to be inexhaustible. It is owned by capitalists in New Orleans who are grinding it up and sending it off to make concrete. Oh! the wonders of nature. Who can tell what secrets are hidden in the earth, that some day will be revealed, and become a great power that will be subservient to man.

A beautiful lake whose waters are pure as crystal sleeps peacefully at the foot of the mountain. It proved to be an ideal place on the hill for an old-fashioned picnic.

The Baptists have a large church house at Winnfield with about 400 members. The W. M. U. consists of a noble band of workers, who are planning great things in the near future.

We had the pleasure of meeting their field secretary (Miss Barnette) who is a fine character, with wonderful tact and zeal in the mission work.

I can't describe the fishing excursion that was planned for our benefit where the Black river was teeming with trout, silver sides and other species of the finny tribe.

The golden hours flew by all too swiftly and soon the day arrived

for our return to Mississippi. We bade goodbye to the kind friends and after a few hours' ride on the train we were again crossing the great Father of Waters and watching the electric lights that illumined the historic city of Vicksburg.

E. C. Bolls.

Catch-Up.

"Why do you insist upon carrying a pistol?" asked the visitor from the North.

"Waal," replied the denizen of the feud belt, "we 'uns kain't always be totin' a rifle."—Philadelphia Ledger.

Father (angrily)—If my son marries that actress I shall cut him off absolutely, and you can tell him so.

Legal Adviser—I know a better plan than that—tell the girl.—Boston Transcript.

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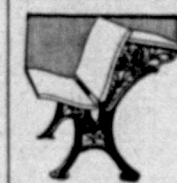
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Books That Influenced Them.

"The book that has most influenced me" is the subject of a symposium of wide interest, which appears in The Delineator for August. Edwin Markham, the poet, mentions nine books that have helped him. These nine books are: Browne's "Religio Medici," Ruskin's "Sesame and Lilies," Carlyle's "Sartor Resartus," Emerson's "Essays," Thoreau's "Walden," Amiel's "Journal," Victor Hugo's "The Man Who Laughs" and "Les Misérables," and "The Gospel of Jesus." To the Gospels Mr. Markham ascribes the greatest influence, and he says that he looks on them as "the most original and radical writing ever given to mankind."

Hamilton W. Mabie finds it difficult to make a choice. "The Three Musketeers" entertained him most. In this connection he says: "As I look back it seems to me that the essays of Carlyle and Emerson, 'Sartor Resartus,' 'Hero Worship' and 'Nature' and 'Representative Men,' did more to give me a view of life that was intelligible, and a deep and fresh feeling for the beauty and wonder of the world, than any other books read in the golden morning hour. A real book must have not only a real reader, but the fit hour; when the three combines a great situation is often effected in a human life."

Richard Le Gallienne, like Mr. Mabie, finds it difficult to choose the book that most influenced him. However, he says: "The impulsive, rather than the pondered answer is perhaps usually the truest, and when my time comes to lay my overbearing temples on a book, or to be drowned in the Mediterranean, the book I shall be found with will, I know, be the book that sprang instinctively to my mind when I first read the editorial question, 'Mar! us the Epicurean: His Sensations and Ideas,' by Walter Pater."

Miss Clara Barton's answer is: "In a little children's booklet I have explained my own nature—timid, sensitive, bashful to awkwardness, and, how, at that period of a dozen years or so, I chanced to make the acquaintance of L. N. Fowler of the 'Fowler Brothers,' the earliest and then only exponents of phrenology in the country. Mr. Fowler placed in my hands their well-written book and brochures on phrenology, 'the science of the mind.' This carried me to another class of writers—Spurzheim and Combe—'The Constitution of Man.' These became my exemplars and 'know thyself' became my text and my study. A long life has passed, and so have they, but their influence has remained."

Miss Jeannette L. Gilder relates how, at the age of twelve, she

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read Benjamin Franklin's "Autobiography" and determined to be a "printer" by which term she meant a journalist, anything pertaining to types—printer's ink.

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The Work at Brooksville.

Rev. W. M. Bostick graduated from Mississippi College June 10, 1908. Two months previous he accepted a call from the Brooksville Baptist Church. Under his leadership the forces of the Lord have moved from easy effort to success. I have been his intimate friend for six years and can say without a doubt, that he is one of the most consecrated and godly ministers in the State. During his ministry of fourteen months the church has enjoyed a steady growth. Her responses to the calls from our mission secretaries have been noble. In fact there has been a marked change in the spirit of the church toward the many calls that have come to her. During the past year her gifts amounted to twenty-two hundred dollars—pastor's salary not included. A people so noble should not close another year's record with preaching only twice a month. The watchman's salary should be increased and his full time given to the church. May this be their next triumph.

There is much we might say in regard to the liberality and steadfastness and devotion of these soldiers of the cross, but space will not allow. Suffice it to say, there cannot be found elsewhere in the State a nobler or more spirit-filled band of men and women than those whose names appear on the Brooksville Baptist Church roll. Along with, and yet higher than the inspiration which comes to the pastor from such faithful co-laborers there is no more potent influence than that of his devoted and beloved wife who has made their home life an ideal one.

J. Preston Harrington on last Wednesday evening closed a series of revival services with the church. His sermons were both instructive and inspiring. The spiritual life of the church was deeply quickened. There were nine accessions—seven professions of faith, two by letter. Two candidates were awaiting baptism.

With greater hopes for the future, I remain yours in song and sermon.

Tom Brown.

Crooked Creek Meeting.

On Saturday before the second Sunday in July the Crooked Creek Church in Lawrence county began her annual meeting. Bro. I. H. Anding came Sunday and preached five days. The Lord blessed the Word. The church was strengthened, and six young people professed faith in Christ, and were baptized.

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Notice to Students of Mississippi College.

Beginning August 10th I will give to a private class the course of Freshman History. Any one who has completed Ancient History is eligible. The course ought to be completed in four or five weeks—before the opening of the regular session. Tuition charges for the course \$10.

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(By Zilla Foster Stevens).

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